The Church School Teacher

BETHANY LUTHERAN CHURCH
1744 University Avenue
Berkeley 3, California

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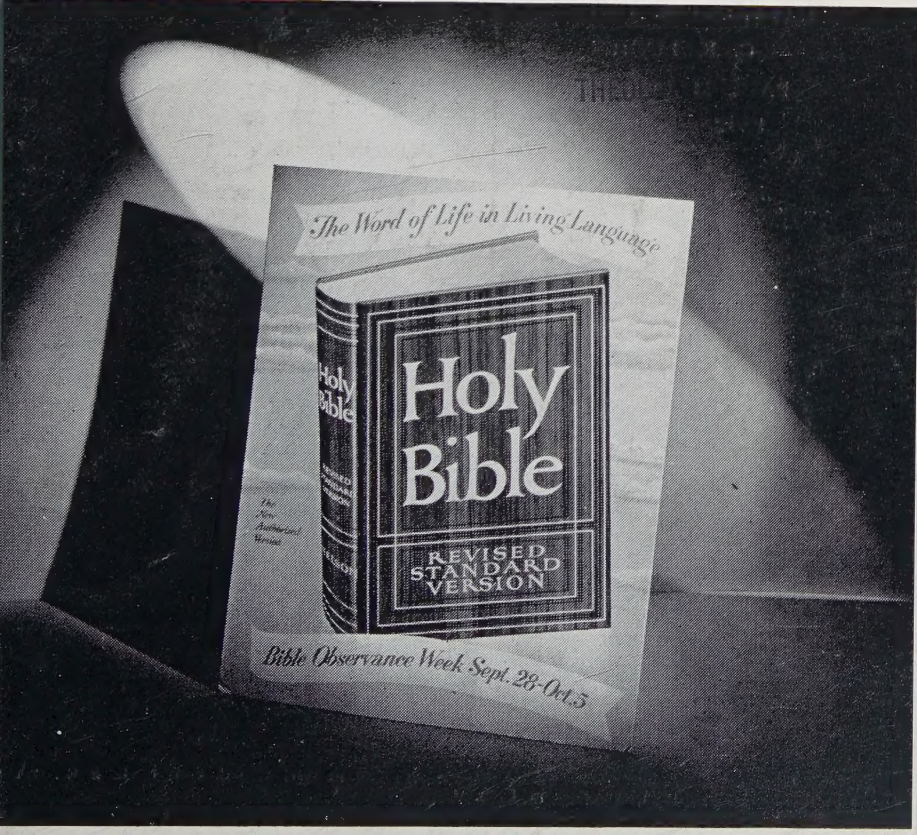

MAGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

VOLUME XXI No. 8

OCTOBER 1952

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Just a Few Words

By THE EDITOR

THIS is the RSV issue. Pastor Carl W. Sodergren of Portland, Oregon has the theme article, "RSV—The Word of Life in Living Language." The cover is a photographic creation by Bruce Sifford of Augustana Audio-Visual Service. "For Use In Churches" by Frances Dunlap Heron rounds out the triad.

The RSV Bible has been awaited with high expectation by Church school people. To us whose aim it is to help congregations grow in the gifts of baptism the prospect of the Bible in the language of our day is of no ordinary importance. When Pastor Sodergren writes: "We believe and we are convinced that the Bible is the Word of Life. One of our aims is to develop an intelligent and affectionate use of this Word of Life," he writes for all of us.

It's About Time

But RSV is not all we have for you. It is about time we were having some music. And this month we have something to sing about. Very literally, too, in Dr. Alice Nelson's "Music In The Home," the first in a series about music. She will conclude "the home" in her next article. And from there she will take us through "Music in the Sunday School" and "Music in the Vacation Church School." We think this series is something very special.

And figuratively, in Robert Esbjornson's lift for the month and the rest of October's contributions. Superintendents and parish education committees will get vitamins from Mr. Sheppard's "Your Next Year's Teaching Staff," an account of the platoon system. We recommend it as a sensible answer to staffing the Church school. Herman Schulz gives us a Teacher Training plan that is working. And John Lang starts us on his important two-article series about "Our Christian Kindergarten."

Around the Corner

Would you like a look at the crystal ball? Next month we feature *stewardship*. In the same issue will be articles on the new "How To Teach the Bible" filmstrips.

The December issue will have the Christian Growth helps for the second quarter. January will be an architecture issue, packed with ideas for buildings. In February Lent begins and THE CHURCH SCHOOL TEACHER theme will be "The Devotional Life of the Teacher."

Fall Quarter

It is here—fall quarter. And you are in for busy days. And busy nights, too. But what a privilege to help your community children and adults to grow in fellowship with God, in Christian faith, in Christian living! And what an opportunity for you to grow with them.

Growth is the concept we should keep before us, I am convinced. We do not *mold* people. We do not *indoctrinate* them. We *nurture* them. Nurture is what St. Paul is writing about in Ephesians 6:4—"bring them up." And what is the thesis of Horace Bushnell's famous book "Christian Nurture." It is not a new concept. But let us look at it for a moment. That is all we have space for.

You and I are on life's Christian way. We are there with our fellow Christians. We help each other grow in the faith and life. Teachers are not persons who know everything; pupils are not people who know nothing. Teachers are not masters who are perfect; pupils are not little beelzebubs. Teachers and pupils are Christians gathered together. And Christ is in their midst. Christ is there to teach us about ourselves and about Himself. He is there to change us. He is there to make us grow into the persons He has always wanted us to be.

Everybody in the class helps in the nurture. Particularly the little children can help the teacher, I think, Little children, so close to their Creator and Redeemer by both birth and baptism, are amazing in their theology and their testimony. One of the finest theologians I have met is a four year old who was reaching the clouds on a swing and the heavens on a song with her own version of the popular "Be My Life's Companion and I'll Never Grow Old." She sang it: "The Saviour's my companion so I'll never grow old."

Happy Fall Quarter!

The Word of Life in Living Language

By CARL W. SODERGREN
Portland, Oregon

HERE it comes! For fourteen years it has been in preparation in the consecrated labors of ninety-one scholars and leaders, and now it is here soon. There is an air of expectancy about it as the English-speaking Christian world waits for its arrival. The historic date is September 30, 1952. And it will live and grow and flourish for a couple of generations, and probably for more.

The Oldest

One of the announcements reads like this: "For fourteen years leading Bible scholars have been at work on one of the most exciting jobs in the world—a revision of our Bible. Their achievement—The Revised Standard Version Bible—is now ready for the world. It is the *only* authorized version in the language we use today."

There are many things about it that commend it to our attention and use. First of all it is the oldest. It seems strange to say that the newest translation is our oldest, but it is true. Since the publication of the King James Version 341 years ago, and even since that of the American Standard Version fifty-one years ago, many older Bible manuscripts have come to light that were not available to earlier translators. We are told that "we now have 4,500 Greek manuscripts of the Scriptures. The evidence for the text of the books of the New Testament is better than for any other ancient book, both in the number of extant manuscripts and in the nearness of the date of some of these manuscripts to the date when the book was originally written." As late as 1947 the best and oldest manuscripts of Isaiah were found in an abandoned cave by the Dead Sea. Thus this translation is nearer to the original as far as the time element is concerned.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

Improved

Second, it is improved because our understanding of the ancient language has been enlarged by discoveries of other miraculously pre-

served materials. An amazing body of Greek papyri (paper made of pressed reeds), consisted of private letters, official reports, wills, and business accounts was unearthed in Egypt at the turn of the century. These have shed light on the vocabulary and grammar of the Bible. Archaeological findings have also added much to our knowledge of Bible times and customs.

Modern

Third, it is modern in language. Obsolete words, and obscure and old-fashioned phrases of the King James version have given way to language of our generation. The stilted, word-for-word translation of the American Standard Version has given way to the flow and beauty of modern English. It is also up-to-date in typography. Good paper, easy-to-read type, modern punctuation, and the make-up of page and cover make it easy to read and use.

Certainly all of this commends it for our use in modern parish education. This translation will unquestionably be the Bible of this generation and of the next, and it is imperative that they be schooled in the use of the Revised Standard Version. The last Augustana synod at Des Moines authorized the use of this version in parish education materials, attesting to the alertness of our Board of Parish Education, as well as to the awareness of Synod to what is happening in this field. Synod also fortunately instructed its publishing house to use this version for the texts of the Bible to be printed in the new Common Hymnal soon to be published. Both of these important actions virtually mean the adoption of the Revised Standard Version as the official version of our Augustana Church.

Memory Work

The selected Bible passages that are memorized by the Beginners and Primary should be in this translation to avoid later confusion and the necessity of unlearning what has been so painfully learned. The Bibles that are used in studying the Junior, Intermediate, and Senior Quarterlies should be this version in order that the boys and girls may become increasingly familiar with it for present understanding as well as for future use. This is the version that should be used and read in the Confirmation School for the same reasons. Personally, I hope that there will soon be a revision of our Catechism so

that the Bible verses included in the Explanation may be printed in this new version. Certainly this is the version that should be used by young peoples' Bible classes because it belongs to this generation.

But most of all this is the Bible that should be used in private devotions and in study by every Sunday School teacher. It won't be easy for some who are familiar with either the King James Version or the American Standard Version, but it will be worth while. And the sooner it is done the better. I hope some one will give you a copy on September 30th, preferably the $10.00 edition. Then use it faithfully on Sundays and week-days to add to your effectiveness in service to this generation.

A Problem

One important and difficult problem remains to be worked out in the local Church. That problem is the securing of this new version for our use in parish education. For the most part unfortunately our churches have not usually been willing to invest substantial sums in the purchase of the best Bible but have been willing to settle for the cheapest. Now each church and Sunday school is confronted with the problem of spending money for the most important tool we have and use. How can we help realize this is our own church and Sunday school?

Alertness

First of all a big step may be taken by the alertness of the teacher in discussing the new translation in class, and recommending that parents supply them for their children. Frequently Bibles are given as gifts on many occasions without any understanding of the Version purchased. Here too, the teacher should continually recommend the R. S. V. The teacher should become familiar with the editions that will be available: 1. a $10.00 edition and 2. a $6.00 edition of the whole Bible. 3. a two volume edition at $2.50 each of the Old Testament to match the familiar blue cloth $2.50 edition of the New Testament. In most cases the $6.00 edition of the Bible as a whole will be most suitable, except for special gifts when the $10.00 edition may be preferred.

Secondly, this matter should be discussed at teacher's meetings and some program developed. The Sunday school may take the lead by making some initial investment.

A suitable request for the purchase of the new version addressed to the trustees will doubtless receive serious consideration. Different organizations may be willing to purchase a few copies. An announcement addressed to the church may enlist individuals who will be willing to supply a copy for church and Sunday school use. Doubtless the ingenuity of our teachers and officers will develop other ways to realize this purpose of an adequate supply of copies of the new version for Sunday school use.

We believe and we are convinced that the Bible is the Word of Life. One of our aims is to develop an intelligent and affectionate use of this Word of Life. It will help us much in dealing with the new generation to have this Word of Life in living language.

The *Revised Standard Version of the Bible,* is the latest authorized version of the English Bible.

The term "authorized version" means that the version has been made by authority of the King or the churches, and that it is designed to be read in the public worship of the church.

The other authorized versions of the English Bible have been: The Great Bible, 1539; the Bishops' Bible, 1568; the King James Version, 1611; the English Revised Version, 1885; and the American Standard Version, 1901.

The *Revised Standard Version of the Bible* is authorized by the Division of Christian Education of the National Council of Churches of Christ in the U. S. A. on behalf of the major Protestant denominations associated in it through their educational boards.

The major Protestant denominations associated in the Division of Christian Education of the National Council of Churches of Christ represent eighty-five per cent of the Protestant Christians in the United States. These denominations are co-operating directly in the new version through their representatives on the Advisory Committee, which reviews the first draft of the revision made by the Standard Bible Committee and offers suggestions to be considered by the Committee before the final draft is prepared.

Music in the Christian Growth of Children

I. Music in the Home

By DR. ALICE NELSON
East Lansing, Michigan

This is the first in a series of articles on *Music in the Christian Growth of Children* written especially for The Church School Teacher by Mrs. Nelson.

Ephesians 5:18-20 "... *be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.*"

MUSIC is indispensable to the satisfactory fulfillment of Christian living, to the Church School curriculum and to the Worship Service. Parents, teachers and children would readily testify to this.

Our rich resource of inspired music written from the depths of sincerity and reverence, if used with understanding, can give spiritual enrichment and new insight, emotional and moral stability, and relief from the restlessness accompanying this age. That music possesses such qualities was recognized by our church founders who gave it the position of importance it now holds in our churches.

Since music occupies the esteemed place it does in our lives and in our Church, it is imperative that we give attention to the subject of music in the training of our children. This article and subsequent articles will point toward the choice of music and the utilization of music that will contribute to Christian growth and development in our children.

Music in the Home

Without question the most influential music of a child's life is found in his home. The music to which his parents choose to listen, and the music his parents choose to sing will determine his early preferences in music, in fact, will greatly influence his entire musical experience.

A Musical Atmosphere. A strong impression will be made on the child by the presence of music

periodically during the day. This need not be forced listening, but rather background music in the home. Of course, the finest music is that which is played and sung by the mother herself. In addition, an ever-ready and easily controlled source of music is found in well-chosen recordings which may be played while the child is dressing, waiting for a meal, or during the play time.

A Matter of Opportunity

One need not be surprised to hear a child even at three or four years singing phrases from *The Messiah* or humming a theme from Dvorak's "The New World" *Symphony*. It is as easy for a child to sing a simple phrase within his range from these masterpieces as to sing "Twinkle, Twinkle, Little Star." It is merely a matter of what he has the opportunity to hear and to learn to love.

To the lists of acceptable recordings given in books and articles on child development should be added such recordings as those made by the St. Olaf Choir, the Augustana Choir, the Bach Cantatas directed by Robert Shaw (Victor), the "Songs of Faith" from the *Choral Concert* by the DePaur Infantry Chorus (Columbia) and *Great Songs of Faith* sung by Marian Anderson (Victor). Any home will be greatly enriched by the beauty of such music.

Singing. Singing holds such a prominant place in our lives that parents should take positive steps to aid their children in singing. Needless to say, it is not by chance that some individuals are more able than others to sing a rightful part in the music of the church.

The ability of a child to sing by the time he goes to Sunday school often depends upon the help his mother has given him when he is a year old. A mother does not necessarily need to know a great deal about music to enjoy music with her child. Another member of the family or a friend may be called upon in some matters of the early training of the child in music. The mother, however, should be with her child during the first years encouraging him in his music and enjoying music with him.

Matching Tones

The approach to singing is made through matching tones. The mother sings a tone, and the child will sing one. If the child sings a tone different from that which the mother sang, the mother should

take the tone the child has sung. Now, a second tone is sung above or below this tone, and the child should be praised for his successful matching of the tone. Perhaps a raised or lowered arm will assist in the association of higher and lower pitch. By this means not only have they had their first enjoyment together using the gift of music with which they have been blessed but also tone-deafness is thus warded off in most children. Both the child's ear and his voice have become attuned to pitch.

As soon as the child begins to speak, he will sing songs he has been taught. It is up to his parents from this time on to provide him with the opportunity of hearing and singing music from that great body of music which is our Christian heritage.

Innate

Music and rhythm are innate in every child. Furthermore, as far as the child is concerned, the two are inseparable. When the child is permitted to express himself freely through music and rhythm, a definite step has been taken toward his becoming a well-adjusted and happy individual. For this reason the earliest songs to be taught a child should be associated with actions. These first songs should have many short, simple, repeated phrases.

Songs may be chosen from "Songs for Children" (Augustana Book Concern), and the actions will be suggested to the child by the words of the song. For example, the palms of the hands can be put together and opened as the words "I Read in God's Dear Book" are sung. The "Book" will be "closed" after each reading and then opened again.

Variety

Bells, rhythm sticks, and wood blocks which can either be purchased from a school supply store or improvised from pans, pencils, and boxes found in any home, will add variation to the songs. As soon as the child discovers the piano keyboard, he will find delight in picking out little tunes he has learned to sing.

Many hymns lend themselves to definite rhythmic expression. "Onward, Christian Soldiers" and "Rejoice, Ye Pure in Heart" make excellent marches. Incidentally to the rhythmic activity the child at an early age also becomes acquainted with the music of the church.

The mother singing with the child should use a beautiful light, sweet, pure tone that is free and rounded, to foster in the child this quality which is natural to children. As the child grows his singing will continue to be natural. He will sing from the heart, freed from false imitations, uncertainty, and exhibitionalism. The child uses his entire body in singing, his face is radiant, and his body buoyant. This is the spontaneous moment of inspiration which gives spiritual expression to the emotions. This singing filled with exalted life can easily be stifled by a thoughtless word or it can be encouraged by an approving smile.

Satisfaction

The young child will soon reach the stage where he is singing little songs he has made up himself. His music will seldom meet the standards of music according to adult tastes, for a child lives in a world of motion and noises. But this music will be beautiful to him, he will derive pleasure from expressing himself in music and a sense of accomplishment in producing his music. When the mother can take time to sing with the child the song the child has created, both will receive great satisfaction.

If the family budget permits, the child should have his own record player and records as early as possible. This not only saves the family instrument and record library, but also gives the child the opportunity to select his own music. If the child is permitted to accompany his mother or father when records are being purchased and if he is allowed to make his own choice from a small number of records that the parent has previously selected, it will be a source of delight to observe the child's choice of music. With his own records the child will spend hours singing and creating his own rhythmic responses to the music.

The more enriched our Christian lives become the more we want to sing and to give thanks in music, and conversely, the more we sing the richer our lives become.

Music is fundamental—one of the great sources of life, health, strength, and happiness.—Luther Burbank

The Sunday School Teacher from Monday to Saturday

By PASTOR ROBERT ESBJORNSON

Department of Christianity, Gustavus Adolphus College
St. Peter, Minnesota

I WONDER if you have discovered that there is much more to teaching Sunday school than meets the eye? Teaching is a noble work to which God has called you, and when God is involved there is much more to it than appears on the surface.

Teaching is a sober responsibility to be carried out with a buoyant, gay fervor. At its heart it is a serious business that should be approached in dead earnest. But as you teach you must be joyful, enthusiastic, eager, and not indisposed to humor or even playfulness. Christianity is joyful, and children need to know that.

Spills Over

My thesis in this article is that this sober responsibility which is to be carried out with joy is not confined to the hour p e r i o d on Sunday morning. It spills over, like raising bread dough over a bowl, into the whole week.

I believe we need constantly to be on the alert against slipping into the kind of teaching illustrated by Miss B. She is very sleepy from late hours on Saturday, d r e s s e s hurriedly, glances over her lesson as briefly as the shadow of a cloud passing over a field, goes to the church, gets there barely in time for class, teaches a group of children she has not seen or thought about all week, breathes a sigh of relief when it is over, decides going to church would cut too much out of Sunday, so she goes home and forgets the whole business u n t i l the next Sunday.

The Pattern of Sound Words

One of the ways to g u a r d against this sort of situation is for teachers to understand the specific nature of their activity during the week. This activity a r i s e s from the qualities which all teachers should have, and they are qualities that cannot be turned on all of a sudden at 9:30 Sunday morning. I find these qualities in the inspired words of Paul to Timothy (2 Tim. 1:13-14): "Follow the

pattern of sound words which you have heard from me, in the faith and love which are in Christ Jesus; guard the truth that has been entrusted to you, by the Holy Spirit who dwells within us."

First, a teacher needs a pattern of sound words; that is, clear conceptions of what he teaches. It should be obvious enough that a teacher cannot have a pattern of sound words during the class session if he does not do some thinking and preparing during the week. He must think through his understanding of the truth of Christianity until he can express himself clearly, lest his conversation be a pattern of bumbling blurbs. He must also think through the ideas into the speech idiom of the children. This must be done from Monday to Saturday!

Faith

Secondly, a teacher needs faith, a living, vitalizing trust in God the Father and a firm conviction that the Christian Way is the science of living at its best. He must know and believe what he teaches. Pupils soon discover or sense when a teacher does not believe. His life speaks more loudly than his talk. Obviously a living, working faith is not something that can be turned on and be in effect only during the hour when you are talking about it. It is something which you live by and nurture through prayer from Monday through Saturday.

Thirdly, a teacher needs love, a genuine even if imperfect, affection, respect and concern for the children he teaches. Children are not very receptive to a teacher who does not love them. There are many ways by which teachers reveal their lack of genuine love—impatience with the children, ignoring them except in class, thinking them to be a bother in other situations, treating them in a condescending way. Obviously love is not something than can be donned like a choir robe on Sunday morning. It must give the quality to your Monday to Saturday relationships with all children.

Basic Suggestions

You can see now that the well-known suggestions listed below are so basic and unavoidable in the life of a Sunday school teacher. They are not made at random, but grow out of the very nature of his responsibility.

1. Prepare your lessons thoroughly during the week.

2. Live your Christianity every day, so that you are the child's best lesson on what you teach.

3. Have some contact with your pupils in their Monday to Saturday lives—visit their homes, watch them at play, find out what they are reading, listen for their idioms, discover their interests and pray for them—in all of which you show your love.

Finally, these qualities of a teacher must pass beyond aspiration to attainment. This can be done only if the teacher is a man or woman of prayer. How can we guard the truth that has been entrusted to us unless the Holy Spirit dwells within us?

My favorite picture of Jesus and the children has Him standing in a group of fishermen and other commercial persons on a wharf. He is answering a question raised by a shrewd-looking man in the back. Children are crawling through His legs and tugging at His hands and robe. His was no cloistered life! He was found where people worked and lived. No wonder His words made sense! And He certainly loved children. They were not a bother to Him, even in moments of serious business. Let this picture imprint itself on your mind until it becomes your vision inspiring you to do real, honest-to-goodness teaching!

The cults of comfort are in error, and they have no worthy answer to trouble when they tell us to dodge it by metaphysical gymnastics, or to *think* it away. The Omar Khyyams are useless, too; they have no answer but to suggest that we damn "this sorry scheme of things"; they want a world that is all pleasure and no pain. These light, easy answers are based on the false assumption that the goal of life is happiness, peace of mind, and comfort. It isn't.

Holiness, not happiness is the goal of life.

From "Ride the Wild Horses" by J. Wallace Hamilton (Revell)

Your Next Year's Teaching Staff

By CHESTER S. SHEPPARD

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HAVE you ever dreamed you were in a crowd and were keenly embarrassed by the scantiness of your clothing? Or has a department superintendent ever said to you, as one said to me: "Mr. Superintendent, my teachers have been transferred, have married, have left the city, and I haven't a teacher left"?

Fortunately, the teacher needs of this department were not great, and the director of Christian education and the division superintendent came to the rescue of the department superintendent and myself. Then we began to think a bit. How could a repetition of this embarrassing situation, this near calamity, be avoided?

System Needed

We had long wanted a system that would periodically relieve our teachers, and not compel them, as the Rev. M. Leo Rippy said recently in the *ADULT TEACHER,* to "serve a life sentence." We believe the best plan, originated by a division superintendent experienced as department superintendent and as teacher, is to provide two teachers for every class, especially in the children's and youth divisions. These teachers are associates, practically co-equal, working as partners for the good of the class. Alternately, each teacher takes the teaching responsibility for six months, or three months, or preferably for one unit at a time. While she (or he) is teaching Unit I, the other is concentrating on plans for Unit II, is co-operatively assisting the acting teacher, and may be attending her adult class, where, as a pupil, she can broaden her foundation for teaching. (Many capable persons reluctantly leave a Bible class to become a teacher or officer, and they look forward to the time when they may return to the class.) Later, during the several weeks in which the second is teaching Unit II, the first takes her turn as a pupil in her favorite adult class, while she is preparing to teach Unit III. Each of them,

when not actually teaching, collaborates with the other and assists her in every practicable way. It is a partnership arrangement, not only in planning, preparation, and teaching, but in visiting pupils, etc. Together they can at all times discuss the most intimate details of their teaching work, one of the best means of fellowship.

A Suggestion

At our recent Washington Methodist Leadership School, one of several new filmstrips of the International Council of Religious Education gave us a suggestion that we are now adopting: that a third person, a teacher-in-training, be appointed for each class. She, too, is a partner in that she helps the two associate teachers in every way she can. But her special duty is to train herself to substitute for, and eventually to succeed, one of the two associate teachers.

The *means* of training are not so important as the *will to learn.* A church worker, especially a teacher, should have an inexhaustible yearning, an insatiable desire, for continuously growing effectiveness in performing God's work. When a worker ceases to *want to grow,* his or her usefulness will soon end. A "good steward" not only uses his time and talent and whole personality to best advantage in the upbuilding of the kingdom of God—such as teaching in the church school—but more: *he continuously improves his working abilities,* by study, by practice, by training, by observing the good work of the best leaders.

Become Expert

Any teacher or teacher-in-training, even in the smallest school, can take correspondence courses, read books and magazines, observe the teaching of the best in her own and other schools, have a series of private conferences with the best available teaching leaders or with a public school teacher who knows principles and methods of teaching, take an occasional course in a leadership school. And if she can enter a Sunday morning or weekday training class arranged for this purpose in her own school, so much the better. *Every teacher should become expert in the ability to be more and more effective* in the performance of this highest type of kingdom work.

In this way, each teacher has a definite job, limited as to time and responsibility. It will hardly be possible for any department, or even a class, ever to find itself

without a teacher. Always, at least one of the three is available, yet the work is not burdensome or confining to anyone. The supply is continuous, eliminating the necessity for building a big organization at any one time. When a resignation occurs, the teacher-in-training steps into the position; and we need not be precipitate in our choice of a successor in training.

The proposed plan sounded good, but how to get the teachers —three for each class! At every opportunity we talked about it, and help began to come.

Our pastor preached most persuasively on the stewardship of time and talent, sermons designed to lay upon the hearts of our congregation their responsibility for the spiritual training of our boys and girls. This brought in a good many volunteers. They gave helpful information on forms distributed for the purpose, and only a very few had to be screened out.

By means of personal visits and questionnaires, we always give special attention to every new member of our church who may and should want to enter some position of service. Some excellent teachers are found in this way.

An alert department superintendent (in this case, man and wife as co-superintendents) gave us the names of eight persons who would like to enter our training class to prepare for this one department.

The president of a class of couples volunteered to co-operate with us in the development of a plan by which this class will supply a given number of teachers each year, on a regular schedule, and each will teach for a definite, limited period and then return to the class. From this class, especially the parents, many of our teachers and officers have been selected, a couple often working as a unit. Other classes are also co-operating.

Without Life Sentence

Our adult groups, including our board of education and even the board of stewards, which is regularly kept informed of educational progress, are becoming interested in these plans for a continuous supply of teachers and officers without condemning anyone to serve a life sentence, a plan by which everyone who so desires can, at intervals, return to his or her class for fellowship, basic instruction, reorientation. Those who experience the satisfaction of success during their tour of teaching

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will enjoy it so much they will want to return again and again to that opportunity for service to God in the upbuilding of His kingdom.

In a small school the superintendent is so close to the teaching situation that he personally knows the teaching needs at all times. The larger the school, the more the superintendent must depend on the division and department superintendents, not only to keep him informed but to take the initiative in finding teachers, seeing that they get proper training, keeping them happy and growing. A written schedule of planned changes, and a definite system including adequate recognition, are necessary.

"Easy Come, Easy Go"

"Easy come, easy go" is likely to be true of church workers. Several times recently a man has approached me with a pressing offer to help in "any work" I had for him. To try him out, I suggested two simple jobs and explained the need. He has ignored them. When I want a worthy man for an important job, I first explore the job myself—if I were in this position, what maximum possibilities could I see in it? Then, in interviewing the prospective worker, I present this picture of a great opportunity for important service, along with the fact that it will require time and study and effort. If this prospective worker has the makings of a good steward, he will accept the job, provided he feels he can give it the time and attention it deserves. If he lacks either the time or the ability, usually he will tell me, and thus save me from the later embarrassment of easing a nonworker out of his position. I take the view that *every Christian,* by the very nature of his profession, *wants to make his life count in service.* All he needs is an opportunity adequately presented.

On the Way

We are on the way, we think, to a superintendent's dream: a school, no matter whether large or small, in which every teacher is also at times a pupil. And he is happy in his work, in his fellowship, in the general instruction he receives in his adult class, and in his special training in leadership classes and schools. We do not expect this plan to work automatically. It requires much more attention than the haphazard plan, but it is so satisfactory that we are enjoying the added work required to make this dream real and continuous.

Teacher Training

By HERMAN C. SCHULZ
Martin Luther Church
Baltimore, Maryland

"WELL—that's done," was the sigh of relief of the general superintendent of the Sunday school, as he reported a full complement of teachers for the coming year. It was not easy. He had begged, cajoled, pleaded with hesitant members of the congregation to help in the work of the Sunday school. But it was done. He could "look with pride" upon this list of workers submitted to the Sunday school board for its approval.

Next Year

Somehow the relief expressed was not as satisfying as he would have liked it. What about next year? Would it be the same old experience all over again? This year was nothing new as far as the difficulties and problems were concerned. Had he not gone through the same experience last year? And the year before that? Would next year bring the same thing? Is there any real solution to this problem of starting a year with a full complement of Sunday school workers without the worries, the disappointments, the gaps in the teaching force? There ought to be a solution. There is!

Now

The time to secure well qualified and acceptable teachers for our Sunday schools for the coming years is now. A trained staff of teachers, secretaries, supervisors is the result of a program that has been well planned, a program that has been accepted by the local congregation as the best possible program within the potential possibilities of the souls that constitute that congregation. A trained staff of Sunday school teachers with capable reserves should be the aim of the Sunday school aided by every resource available to it. The happy thing about it is that such a program can be executed to the fullest in every church no matter its size or limitations.

Teachers are people. Teachers are the boys and girls of yesterday. Teachers are the young men and young women who, not too long

ago, were in the pastor's confirmation classes. Teachers are fathers and mothers, brothers and sisters. Teachers are the people you meet in every day life. They may be the clerks you meet at the corner stores, they may be the doctors, the secretaries, they may be the man with the hoe or the man at the machine, they may be busy housewives. There is no limit as to the source of teachers for you see—teachers are people.

Sources

It is one thing to say that almost everyone is a potential teacher and another thing to get an individual to accept the principle that he can teach or that he is capable of teaching. It may be advisable to set up three distinct sources from which we can get teachers for our Sunday school.

1. *Those who have taught in the Sunday school but who are not teaching at present.*

There may be a number of excellent reasons why teachers who once taught in the Sunday school had to stop teaching. It may also be true that the reasons which once prevented those teachers from continuing no longer exist. These former taechers present us with a preferred list of teachers whose records are known. The first approach should be for the Sunday school board to consider this list of names taken from the records of the School.

Pray

Without bias the board should eliminate those who cannot fit themselves into the program of the school as it is now constituted. Then, and this is most important, the board with the pastor should PRAY for God's guidance in choosing from the names those who might well qualify. The next step would be to approach those who have been chosen with the explanation that they have been considered as the persons needed to help in the work of the Sunday school:

a. Because they have taught before,

b. Because they have the talents.

But we do not stop there. If these souls are the kind of persons we have every right to think they are, we know that they will be eager to fit themselves into the program and this means:

I. either a refresher course

II. a review of the pre-service course

III. any Departmental Methods Course, Child Psychology, etc.

2. *Those who are teaching now but are willing to teach in another department other than the one they now serve.*

The normal Sunday school discovers that there are departments that often suffer because of the lack of teachers when other departments have an oversupply. In some Sunday school it seems to be difficult to get teachers to teach in a particular department. It may be any department, from Nursery through Adult, but this peculiar situation does exist quite generally.

Here again the board should consider teachers now teaching and choose from the number those who might acceptably be transferred to another department. Again in prayer, asking God's guidance, we lay the matter before the Lord. Those names selected after such a procedure are the names of persons to be approached. Such persons, who are willing to make the change, are usually willing to make the effort to prepare themselves for the particular department. This will require leadership training in:

I. Departmental Methods

II. Bible Course

III. Courses suggested by the Board of Parish Education.

3. *Those who have never taught before, but, in the opinion of the board have shown indications of leadership.*

It may be that the greatest element of danger exists in this area more than in other areas of the choice of Sunday school teachers and workers. How to choose teachers who have never taught before requires the Sunday school board to be most fair, not only to the persons but also to the school. These prospective teachers may be young persons from the senior department of the Sunday school, adults who have shown indications of leadership in some of the organizations of the church.

There is no limit to the sources. The procedure to be followed may be somewhat different from those in 1 and 2 but they should be essentially the same. The local church may set an annual training school for prospective teachers to which all who are inclined to teach are invited. Those who are serious in their desire to serve will "stick it out." Seldom does the capable person fail to respond and the incapable one will soon drop out of the training.

But what to do with those who have finished some training?

Some schools are ever in need of new teachers so that there is no problem of placing the teacher who has a minimum of training. There are schools, however, that are well staffed and in addition have a waiting list of partially trained teachers. Under such circumstances these partially trained teachers become Associate Teachers, not substitute teachers, although they may be used as substitutes at times. These associate teachers "sit in" a department under a seasoned teacher to assist the teacher. The danger to be overcome in this method is the choice of the seasoned teacher to whom the novice is assigned. The Board will be compelled to lean heavily upon the supervisor of the particular department for the successful completion of this part of the beginner's training, especially in the choice of the seasoned teacher.

The Young

Often the very young are most sincere in the desire to be of help in the Sunday school. This has been particularly true in recent years as a result of the leadership schools developed by our youth boards. The well-staffed school may use these young people most acceptably as observers following somewhat the principle used in the training of teachers for public schools. Again the choice of the teacher to whom the observer is assigned is most important. We want these young and impressionable sincere persons to be guided correctly and not to learn the bad habits that some of us may possess.

Courses

For those who have never taught before there can be no question about training. There should be no difficulty in the choice of courses to be taught. Such courses have been adequately prepared by the Board of Parish Education.

We are living in a stream-lined age, but there is no short cut to good training for the work of the Kingdom in the field of religious education. If the task is as important as we say it is, and who would deny its importance, then it will follow that we allow ample time to the prospective teacher and the teacher of prospective teachers for training.

Teacher training can be made attractive, inviting and most interesting to the prospective teacher. Let us not be hesitant to praise those who are willing to dedicate time and talents as well

as self to a task that requires application and sacrifice. If we give the proper impression that those who teach are truly rendering a service to God and His Church as well as to man, the spirit of service will take hold of the heart of the prospective teacher. Teacher training will not be a chore to be done grudgingly but a glorious opportunity to enter into a crusade to build better lives through the Word of God.

Nor should Teacher Training Courses be set up only to meet a dire need for teachers. Teacher training should be as regular in Sunday school as teacher's conferences and board meetings. Different localities may select different seasons of the year but it is most profitable to have teacher training at a certain season of the year annually so that everyone in the congregation knows definitely that the training will take place and will know the time when it will take place.

Distances, local programs, and other contributing factors may be of such a nature that the Sunday school hour is used for teacher training. The best school, however, is the training school that will meet on a weekday night for a number of given weeks. It will not be a hit and miss affair it so often develops to be when we meet on Sundays. The courses should be given for credit and recognition should be given to those who have completed the courses. Having a set time, with a limited number of sessions, with an assigned program of auxiliary reading and study, will lift the training school out of the category of being "just another Sunday school class."

It can be done. We have accomplished it in our Sunday school.

We search the world for truth: we cull
The good, the pure, the beautiful
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read.

WHITTIER

Our Christian Kindergarten

By JOHN O. LANG
Columbus, Ohio

This is the first in a series of two articles by Pastor Lang.

I. How It Began

LIKE many midwestern congregations of the old Joint Synod of Ohio, St. Paul's Lutheran Church of Columbus, Ohio at one time had a Christian day school, then known as a parochial school. This congregation, founded already in 1821, had in 1899 established a school consisting of the seventh and eighth grades, the idea being to have the children under church supervision during those two years of catechetical instruction prior to Confirmation.

Closed Doors

In 1906, St. Paul's enlisted the co-operation of the nearby Trinity Lutheran Church, and the fifth and sixth grades were added, with St. Paul's paying the salary of the seventh and eighth grade teacher, and Trinity that of the fifth and sixth grade teacher. But, alas, there came that period of decline, and the school did not survive. In 1914, it closed its doors due to the lack of pupils.

Many of the St. Paul members now fifty years old and older attended that school. They speak very highly of the teachers, and they readily admit that what they learned there was of great value, but many of them feel that they were deprived of many things which the children who attended the public school enjoyed. There were activities and facilities in the public school which were lacking in the rooms behind the old church building. Many of them think that the day of the parochial school is past.

Convinced of Importance

The writer of this article who is the present pastor of St. Paul's did not agree with them; he is still convinced that Christian day schools can play a great part in the program of Christian education in the American Lutheran Church. After having spent about twenty years of his life teaching either part time or full time in a Lutheran college, and having experienced

how history, political science, and foreign languages can be taught from the Christian viewpoint, he became convinced that if a church college has such an important place in the educational system of America, why not also the church elementary school and the church high school.

Not Punished

After all, only the few receive the advantage of the Christian college, while all would benefit by the Christian elementary school and the Christian high school. He did agree, however, that unless we can give our children the facilities and activities which they would otherwise receive in the public school, we should not attempt a Christian day school. We do not want our children to get the impression that they are being punished by being sent to our school, and we do not want them to develop the complex of being ashamed of the school which they attend.

Soon after being installed as pastor of St. Paul's, the writer began to talk Christian day school, and he met with the usual opposition and prejudice. There was the usual cry that Christian day schools are Catholic, and when it was pointed out that there were hundreds of them in the Lutheran Church, the reply was that this was in the Missouri Synod, and that we are of the American Lutheran Church.

Some said that they were undemocratic, though these same people would not hesitate to send their children to private music teachers and enroll them in private dancing classes because these too might be undemocratic. There were those who said that they paid taxes for the public school, and why should they support a church school in addition? These same people perhaps did not realize that they were also paying taxes for the state university, yet they were willing to contribute, and some even solicited for the Church's educational drive for its colleges. Nearly everyone called attention to the tremendous cost of a Christian day school.

The Start

A Christian day school seemed improbable for the time being, but there were those who were very much interested in the idea, and we finally reached the conclusion that perhaps we could start a Christian *kindergarten* immediately. This idea suggested itself for several

reasons. Kindergartens are only held a half a day, and the cost of the teacher would be only half that of a teacher for the grades. Furthermore, though there was a deep-seated prejudice against the Christian day school, there was no such prejudice against the kindergarten. It has only been in recent years that the public schools resumed their operation of kindergartens, and private kindergartens still flourish. In Columbus, a large Congregational church, a large Presbyterian church and a famous Community church all operate kindergartens, hence there could not be the objection that a church kindergarten was Catholic of even Missourian! We found upon investigation, however, that in none of these church kindergartens was religion taught. They said that they did not wish to "prejudice" the pupils.

The third reason for starting a kindergarten was to start our program of Christian education at the very bottom of the educational scale. The church had had a seventh and eighth grade school, and that was forced to close; we would now begin not at the top but at the bottom and watch results.

When the matter of a kindergarten came up for discussion, there were still objections. Some said that their children were older or were already grown and would therefore derive no benefit from it, and thus they revealed that they had not yet caught the spirit of a true Christian congregation which considers itself one large family, all of whose children are the responsibility and concern of all the rest. However, the congregation passed a motion to have the kindergarten.

Tuition

Next came the question about tuition. Of course if we charged $180 per year tuition as does one private kindergarten, then the project would pay for itself with no expense to the congregation. In fact it might pile up a profit. But St. Paul's did not have many members who were able and willing to pay $180 per year. Furthermore, we did not want to make our kindergarten a "class school" to which only the wealthy could go; that would definitely be undemocratic. We wanted all who wished to do so to be able to have the advantage of the school.

We finally decided on no tuition for baptized members of the congregation, nor for regularly en-

rolled members of the Sunday school, but a nominal tuition of $10 per semester for all others. All pupils were to pay $5 per semester for supplies, and all were to pay 6c per day for milk and crackers.

Equipment

The next concern was to get the room equipped, and we visited the kindergarten room of one of our nearby "modernized" public schools, and made note of the equipment, and as nearly as possible tried to duplicate it. Our lighting system, our shelves, our boxes for rest rugs, our chairs and tables and our toys and other equipment were very much like those of the public school. The men of the congregation (and a few of the women) painted the walls and ceiling of the room, while other women cooked supper for the painters. The young people of the Luther League painted the chairs and the teacher's desk and the piano. The ceiling was ivory, the walls rose color, and the chairs, desk and shelves blue. Our kindergarten room has not only an American flag, but also a Christian flag; it has a little altar with a cross and candlesticks; it has pictures of Jesus on the wall, and the whole room presents a Christian atmosphere.

The teacher was our next problem. We were definitely going to teach religion in our kindergarten, and it was to be the Christian religion as confessed and taught by our church. Our teacher had to be a well informed active Lutheran who knew not only how to teach Bible stories to children, but who also knew how to bring God and His Son Jesus Christ into other activities and subjects.

A Teacher

Since we did not want our children to have any less than what the public school could offer, we wanted a teacher who met the academic requirements as well as the religious ones. After some hours of persuasion, we obtained the teacher we were l o o k i n g for, Mrs. D o r o t h y Kaufman Brobst, a graduate of the Elementary Teacher Training at Capital University, with seven years experience in Lutheran Christian Day Schools, three years experience in public schools, and a year experience in a Lutheran Neighborhood House in Toledo. She was a mother with two children, a girl and a boy, in grade school, and it took some persuasion to convince her that she

could teach a half a day and still fulfill her duties as a wife and mother.

Of course we had to have pupils. Looking over the congregation's baptized list, we found that fourteen were eligible. Our kindergarten like those of the public school was open only to those who were five or would be five before December 31. Some of these fourteen lived in other parts of the city, and a few parents were not sold on the idea of a Christian kindergarten to the extent that they were willing to find a way of getting their children to and from the church each day when the public school was several blocks closer. We got seven of our own children. We studied our Sunday school roll and found a few other eligibles; we put an advertisement in the community paper and obtained several; we contacted neighboring Lutheran congregations and picked up several more. All in all we had 14 children. We might have had several more if transportation could have been worked out, but we could hardly add free transportation to free tuition.

Some tried to persuade us to take their children who would not be five until January or February and whom the public school would not take until the next year, but we kept the age limit of the public school because we wanted our kindergarten to have the same academic standing. One woman drove the seven miles from her home to the church each morning, went back again to do her morning housework, drove to church and back again at noon so her daughter could have the advantage of a Christian kindergarten. A grandmother who had a five year old granddaughter living at Buckeye Lake, thirty miles away, kept her granddaughter with her for the kindergarten term and drove the five miles between her home and the church each day just in order to give that granddaughter the advantage of a Christian kindergarten.

Obstacle

Of course, we had to check with the Board of Health, with the Building Inspector and with the Fire Department. For a while we had considerable difficulty with the Board of Health since they had a rule that private kindergartens could not be held in rooms which were more than three feet beneath the ground surface, and our room was five feet below. They admitted that they did not apply this

rule to the public school and that there were kindergartens being held in rooms more than five feet below the ground surface. We told them that since our room was twelve feet high, and since it would have the necessary light and air space anyhow, we could build an extra floor two feet above the present one and thus conform to the letter of their regulations. They finally decided that this was not necessary, and permission for the school was given. There were requirements about lighted exit signs, hot water, heating facilities and toilet facilities, but all these were easily met.

Publicity

On Labor Day Sunday, 1951, at the morning service, the kindergarten teacher was duly installed. Since there was little church news on that particular week end, the local newspapers gave us fine publicity in the Saturday paper. One paper even included some pictures taken in our kindergarten accompanied by a fine article, "Life Begins at Five." The day after Labor Day, mothers and children met with the teacher by appointment, and a member of the congregation who is a physician examined each child and noted any physical defects, gave advice to parents on the physical well being of the child, and recommended certain booster shots in cases where these had not already been given. On Wednesday morning, September 5, 1951, 9 a.m. until 11:30 a.m. the first session of St. Paul's kindergarten was held. It was something new, an experiment for St. Paul's. How did it work out? Well, that is the topic of the next article.

Life Plus

Laid on Thine altar, O my Lord divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make:
But here I bring within my trembling hand
This will of mine, a thing that seemeth small—
And Thou alone, O Lord, canst understand
How when I yield Thee this I yield mine all.

From *My Tomorrow's Self* by S. M. Glasgow

The Word in New Words

By FRANCES DUNLAP HERON

Fourth in a series of six articles on the *Revised Standard Version of the Holy Bible.*

IV. For Use in Churches

THE JUNIORS in a suburban church school were studying the history of the Christian church. Dramatic though the material was, built out of the vision and courage of martyrs, some of the political and theological implications were beyond ten-year-olds. With the lack of historical sense characteristic of juniors, they did not seem actually to share the sufferings of Ignatius and Justin.

Then one Sunday morning the principal stood in front of the group and began reading Luke's account in Acts 27 from the *Revised Standard Version of the New Testament:*

"And when it was decided that we should sail for Italy . . . we put to sea . . . a northeaster struck down from the land . . . Paul said, 'Take heart, men, for I have faith in God' . . . the soldier's plan was to kill the prisoners . . ."

The wriggling and punching in the junior assembly gave way to active attention. Here was a real sea adventure!

The principal continued with the safe landing of the ship's passengers on Malta, in Chapter 28:

". . . the natives welcomed us . . . a viper fastened on Paul's hand . . . he shook off the creature into the fire and suffered no harm . . . they said that he was a god . . . the father of Publius lay sick with fever . . . Paul healed him . . . after three months we set sail . . . we made a circuit and arrived at Rhegium . . . and so we came to Rome."

When the principal stopped with the sixteenth verse, there was the silence of understanding in the room.

"You didn't know the Bible sounded like that, did you?" asked the leader. The answer was in the pupils' surprised faces.

This incident can be matched by countless other church school teachers who since 1946 have been using the *Revised Standard Version of the New Testament* in the religious instruction of boys and girls. Now teachers and pupils alike are looking forward to next

September 30, when the complete Scriptures in the new revision will be released to the public. Many churches are promising their third grade graduates Bibles from among the record-breaking one million copies now rolling off the press.

When in 1930, some forty Protestant denominations commissioned the Standard Bible Committee, headed by Dean Luther A. Weigle of the Yale University Divinity School, to prepare a revision of the Bible, they stipulated that it was "to be designed for use in public and private worship."

Clarity, Simplicity, Dignity

To that end the scholars have produced a version that combines clarity of thought with simplicity and dignity of style. The connection between understanding and worship is vital. While in the past devout members might revere the Bible simply because it was the Bible, even though they realized there was much they could not comprehend, today's generation demands a religion that can be explained. The Revised Standard Version offers the Word of God in the most accurate translation that modern, conscientious scholarship can provide.

Since it is at church that young and old alike will hear and read and study the Bible most, much of the responsibility for introducing the Revised Standard Version and for stimulating appreciation of it rests with ministers and church school workers. It is highly appropriate that publication of the completed revision is scheduled for Christian Education Week, September 28—October 5. The cooperating denominations have prepared resource materials for use that week in church schools, in the pulpit, in youth groups, in community-wide observances, in workers' conferences, and in World Communion Day services.

Utilization

Many denominations will incorporate the Revised Standard Version in their church school lesson materials starting next fall. New courses of study on the background and meaning of the Bible will be available for leadership classes.

Numerous congregations already have become accustomed to their preachers' reading the morning Scripture from the *Revised Standard Version of the New Testament*. The change-over was made with less disturbance than was anticipated. Occupants of the pews were so caught by the smooth-

flowing, vigorous diction that made sense that they forgot about arguing!

Worship

The forthcoming edition will add to the minister's worship resources in the new revision such Old Testament treasures as Psalms and Isaiah. The rhythm and the beauty of the King James Version of 1611 have been retained at the same time that errors in medieval transmission have been corrected, obscure passages have been cleared up by research on ancient manuscripts and archeological finds, and more than 300 seventeenth century words that are now misleading have been replaced by words that accurately convey the meaning of the Scriptures.

"est" "eth"

Church school teachers of children especially will appreciate having the whole Bible freed from "est" and "eth" endings and "thou" and "thee" (except in prayer addressed to God), "unto," "would fain," "holden," "haply," "privily," "divers," "aforetime" and "begat." The use of logical paragraphs rather than division of thought by individual verses gives children the feeling of unified narrative.

The printing of the Psalms and of many passages from the prophets in their proper original form as Hebrew poetry adds to the spirit of worship. Every teacher who has ever sighed while pupils struggled with "Jehovah" of the American Standard Version will be delighted to find the "LORD" of the King James Version back in the new revision.

A look at Old Testament readings included in many church school lessons for September 28 and October 5 provides typical illustrations of changes that will make teaching easier. Some are simply improvements with twentieth century idiom, for example:

1 Kings 10:21—"it was nothing accounted of" (KJV).

"it was not considered as anything" (RSV).

Neh. 9:21—"their clothes waxen not old" (KJV).

"their clothes did not wear out" (RSV).

2 Chron. 34:12—"all that could skill of instruments of music" (KJV).

"all who were skillful with instruments of music" (RSV).

Other examples show the substitution of contemporary idioms for the Hebraisms of King James:

1 Sam. 20:42—"seed" (KJV); "descendants" (RSV).

Deut. 31:27—"stiff neck" (KJV); "stubborn" (RSV).

Gen. 17:3—"talked with him, saying" (KJV); "said to him" (RSV).

Since the New Testament is the basis of a great part of Sunday school teaching, its simplicity and directness in the new revision facilitate the teacher's task. The pupils in turn feel that here is a real book they can read and understand—not a musty old-fashioned volume for the bookshelf.

Imagine the difficulty of both teacher and pupil who try to wrestle with Romans 12:9-11 as in KJV: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

Now turn to the same passage in RSV: "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord."

For boys and girls, RSV has brought one of their favorite stories of Jesus into understandable, accurate language that makes him more real than ever before. It's the account of his trip to Jerusalem at the age of twelve, Luke 2:41-52. Particularly striking is the rendition of verse 49, which in KJV reads:

Wist Ye?

"And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?"

RSV translates: "And he said to them, 'How is it that you sought me? Did you not know that I must be in my Father's house?' "

Paul's advice in 2 Timothy contains these two verses that show how RSV has improved clarity both for study and for worship:

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (KJV).

"An athlete is not crowned unless he competes according to the rules" (RSV).

"The husbandman that laboureth must be first partaker of the fruits" (KJV).

"It is the hard-working farmer who ought to have the first share of the crops." (RSV).